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SHABBAT PARSHIOT VAYAKHEL-PEKUDEI · 27 ADAR 5777 · MAR. 25, 2017 · VOL. 24 NO. 22

PARSHA INSIGHTS

BY RABBI YAAKOV ASHER SINCLAIR

Vayakhel

FROM THE MUNDANE TO THE SUBLIME

“...and the seventh day shall be holy to you...” (35:2)

Rashi: “The Torah places the exhortation of Shabbat before the commanding of the labors of the Mishkan.”

The list of skilled labors necessary for the construction of the Mishkan and the observance of Shabbat appear both in this week’s Parsha and in last week’s Torah portion. But with an interesting difference: In last week’s parsha the skilled labors of the Mishkan precede the observance of Shabbat, whereas in this week’s parsha the order is reversed.

Why?

The Golden Calf was a defining moment in Jewish history. Before the Golden Calf, even mundane labor was suffused with holiness so that those labors could act as preparations for the holiness of Shabbat. After the Golden Calf, however, those labors lost their innate holiness and became worldly and non-spiritual. Thus, in this week’s parsha Shabbat is mentioned first because through Shabbat the potential still exists to raise mundane labor to the level of the Mishkan, the level of the sublime.

Pekudei

A WORLD OF BLESSING

“A hundred sockets for a hundred kikar...” (38:27)

There’s an elderly lady who sits in a nursing home in New York. Every day, this is what she says, “Yesterday is history. Tomorrow is a mystery.

Today is a gift of G-d. That’s why we call it the *present*.”

How does a person sensitize himself to the present that is the here-and-now?

Our Sages mandated that we recite at least one hundred blessings every day. Making blessings helps to remind us constantly of all the blessings that surround us: The ability to see, to think, to enjoy the smell of fruit and flowers, the sight of the sea or great mountains, the sight of royalty, eating a new season fruit, or seeing an old friend for the first time in years. We have blessings when a baby is born, when a loved one dies.

When we surround ourselves with blessings we surround ourselves with blessing.

The Hebrew word *beracha* (blessing) is linked to the word *bereicha*, which means a pool of water. G-d is like an Infinite Pool of blessing, flowing goodness and enrichment into our life.

Amongst other things a *beracha* must include is the Hebrew word which means “L-rd”, which comes from the root *adon*. In the construction of the Mishkan (the portable Temple on which G-d caused His Presence to dwell) there were exactly 100 “sockets.” These sockets were called *adanim*. What is the connection between the 100 *adanim* and the hundred times that we call G-d by the name “Adon” in our daily blessings?

Just as the *adanim* were the foundation of the Mishkan through which G-d bestowed his Holy Presence on the Jewish People, so too are our daily blessings the foundation of holiness in our lives.

• Source: *Chidushei HaRim*

BAVA BATRA 60 - 66

Rav said, "When one gives a gift he does so with a 'good eye' (a generous attitude)."

This statement on our *daf* is taught as the basis for the ruling of Rav in a fascinating case which is taught in the *gemara*.

Two brothers divided the estate which they inherited from their father. Each brother took one of the two adjoining fields, an inner field surrounded by an outer field. While the father was still alive, he had access to the inner field through a path in the outer field. Now, after the division of the inheritance, the heir of the inner field wants to access his field by walking through his brother's outer field — following in the footsteps of their father, so to speak. However, the brother who owns the outer field claims that his brother, who now owns the inner field, should not have a path of access through his outer field to the inner one unless the "inner" brother pays him for the right to traverse his property (or otherwise he should fly through the air — Rashbam).

Rav Nachman states that this claim of the "outer" brother is valid. Rav, however, says that the brother who owns the inner field is allowed access to his field through the outer field without any payment required.

"In place of your fathers shall be your children" (Tehillim 45:17). The *gemara* initially suggests that this promise made by King David to the Jewish People is the basis for Rav's ruling to allow free access to the "inner" brother. The verse in Tehillim indicates that this son inherits this right and privilege from his father, since he wishes to traverse the outer field in order to gain entrance to the inner field in the very same manner as his father used to do.

The conclusion of the *gemara*, however, is that Rav's position is actually based on an assumption that extends to other forms of litigation as well. This assumption of human nature is that one who sells property does so with a "good eye", meaning with a generous attitude. Just as when one sells another person a well of water in his field we should assume that he also grants him free access to it through his field, so too do we assume that brothers who divide their inheritance also generously grant access to one another.

• *Bava Batra 65a*

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

אחינו כל בית ישראל

"Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon."

PARSHA Q&A ?

Vayakhel

1. On which day did Moshe assemble the Jewish People?
2. Why is the prohibition against doing work on Shabbat written prior to the instruction for building the Mishkan?
3. Why does the Torah specify the particular prohibition of lighting a fire on Shabbat right after it had already noted the general prohibition of doing work on Shabbat?
4. What function did the "yitdot hamishkan" serve?
5. What function did the "bigdei hasrad" serve?
6. What was unusual about the way the women spun the goat's hair?
7. Why were the Nesi'im last to contribute to the building of the Mishkan? How does the Torah show dissatisfaction with their actions?
8. Who does the Torah identify as the primary builders of the Mishkan? From which tribes were they?
9. What time of day did the people bring their daily contributions for the construction of the Mishkan?
10. For what was the woven goat's hair used?
11. What image was woven into the *parochet*?
12. Why does the Torah attribute the building of the *aron* to Betzalel?
13. Where were the sculptured *keruvim* located?
14. How many lamps did the *Menorah* have?
15. Of what materials was the *mizbe'ach haketoret* composed?
16. Of what material was the *mizbe'ach ha'olah* composed?
17. The *kiyor* was made from copper mirrors. What function did these mirrors serve in Egypt?
18. How did the *kiyor* promote peace?
19. The *kiyor* was made from the mirrors of the women who were crowding at the entrance to the *Ohel Mo'ed*. Why were the women crowding there?
20. Of what material were the "yitdot hamishkan" constructed?

PARSHA Q&A!

Answers to this Vayakhel's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 35:1 - The day after *Yom Kippur*.
2. 35:2 - To emphasize that the building of the Mishkan doesn't supersede the laws of Shabbat.
3. 35:3 - There are two opinions: One opinion is to teach that igniting a fire on Shabbat is punishable by lashes as opposed to other "*melachot*" which are punishable by death. The other opinion is to teach that violation of numerous "*melachot*" at one time requires a separate atonement for each violation.
4. 35:18 - The edges of the curtains were fastened to them. These were inserted in the ground so the curtains would not move in the wind.
5. 35:19 - They covered the *aron*, the *shulchan*, the *menorah*, and the *mizbachot* when they were packed for transport.
6. 35:26 - It was spun directly from off the backs of the goats.
7. 35:27 - The *Nesi'im* reasoned that they would first let the people contribute materials needed for the Mishkan and then they would contribute what was lacking. The Torah shows its dissatisfaction by deleting a letter from their title.
8. 35:30, 35:34 - Betzalel ben Uri from the tribe of Yehuda; Oholiav ben Achisamach from the tribe of Dan.
9. 36:3 - Morning.
10. 36:14 - It was made into curtains to be draped over the Mishkan.
11. 36:35 - *Cherubim*. (See Rashi 26:31)
12. 37:1 - Because he dedicated himself to its building more than anyone else.
13. 37:7 - On the two extremities of the *kaporet* (cover of the *aron*).
14. 37:23 - Seven.
15. 37:25,26 - Wood overlaid with gold.
16. 38:1-2 - Wood overlaid with copper.
17. 38:8 - These mirrors aided in the proliferation of the Jewish People. The Jewish women in Egypt would look in the mirrors so as to awaken the affections of their husbands who were exhausted by their slave labor.
18. 38:8 - Its waters helped a woman accused of adultery to prove her innocence.
19. 38:8 - To donate to the Mishkan.
20. 38:20 - Copper.

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PARSHA Q&A ?

Pekudei

1. Why is the word Mishkan stated twice in verse 38:21?
2. Why is the Mishkan called the “Mishkan of Testimony”?
3. Who was appointed to carry the vessels of the Mishkan in the *midbar*?
4. Who was the officer in charge of the *levi'im*?
5. What is the meaning of the name Betzalel?
6. How many people contributed a half-shekel to the Mishkan? Who contributed?
7. Which material used in the *bigdei kehuna* was not used in the coverings of the sacred vessels?
8. How were the gold threads made?
9. What was inscribed on the stones on the shoulders of the *ephod*?
10. What was on the hem of the *me'il*?
11. What did the *Kohen Gadol* wear between the *mitznefet* and the *tzitzit*?
12. What role did Moshe play in the construction of the Mishkan?
13. Which date was the first time that the Mishkan was erected and not dismantled?
14. What was the “tent” which Moshe spread over the Mishkan (40:19)?
15. What “testimony” did Moshe place in the *aron*?
16. What function did the *parochet* serve?
17. Where was the *shulchan* placed in the Mishkan?
18. Where was the *menorah* placed in the Mishkan?
19. Who offered the communal sacrifices during the eight days of the dedication of the Mishkan?
20. On which day did both Moshe and Aharon serve as *kohanim*?

PARSHA Q&A!

Answers to Pikudei's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 38:21 - To allude to the *Beit Hamikdash* that would twice be taken as a “*mashkon*” (pledge) for the sins of the Jewish People until the nation repents.
2. 38:21 - It was testimony for the Jewish People that G-d forgave them for the golden calf and allowed His *Shechina* to dwell among them.
3. 38:21 - The *levi'im*.
4. 38:21 - Itamar ben Aharon.
5. 38:22 - “In the shadow of G-d.”
6. 38:26 - 603,550. Every man age twenty and over (except the *levi'im*).
7. 39:1 - Linen (See *Rashi 31:10*).
8. 39:3 - The gold was beaten into thin plates from which threads were cut. (See *Rashi 28:6*).
9. 39:6, 39:7 - The names of the tribes.
10. 39:24,25 - Woven pomegranates and golden bells.
11. 39:31 - *Tefillin*.
12. 39:33 - He stood it up.
13. 40:17 - *Rosh Chodesh Nissan* of the second year in the desert. For seven days before this, during the consecration of Aharon and his sons, Moshe erected and dismantled the Mishkan. (*Rashi 39:29*)
14. 40:19 - The curtain of goatskin.
15. 40:20 - The *Luchot Habrit*.
16. 40:21 - It served as a partition for the *aron*.
17. 40:22 - On the northern side of the *Ohel Mo'ed*, outside the *parochet*.
18. 40:24 - On the southern side of the *Ohel Mo'ed* opposite the *shulchan*.
19. 40:29 - Moshe.
20. 40:31 - On the eighth day of the consecration of the Mishkan

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

THE TOMBS OF THE SANHEDRIN

It was recently announced that the Jerusalem Municipality is undertaking a major project of renovating the Tombs of the Sanhedrin.

The tombs which tradition claims are the burial sites of the members of the high court of Eretz Yisrael are located near the Sanhedria neighborhood



in Jerusalem.

The seat of the Sanhedrin was originally within the Beit Hamikdash, but with the approach of the destruction of the Temple by the Romans it moved to a number of other locations. It finally ended up in Tiveriah where it will eventually be restored.

Vayakhel

SYMBOLISM OF THE TABERNACLE AND ITS UTENSILS

Since this week's Torah portion deals to a large extent with the structure of the Tabernacle and its utensils, which was detailed previously in Parshat Terumah, it is important to relate Abarbanel's outline of the symbolic meanings which he described in Parshat Terumah.

The symbolism of the portable Tabernacle (Mishkan) and its utensils is not based on understandings that can be derived by human rational intellect, for G-d clearly has no need to physically symbolize concepts that Man can derive on his own. Additionally, Man's intellect often leads him astray, especially when he connects the symbolism of the Mishkan to astronomical and other more spiritual matters. Therefore it is much more fitting to understand the Mishkan as a means to assist us in our faith in the Divinely-ordained Torah and *mitzvot*, in a way that each symbol and construct will guide us to behave properly according to the dictates of the Torah.

The Holy of Holies, within which were the Ark and Tablets, the special covering, and the cherubim, symbolizes that our purpose is to be involved in G-d's Torah and *mitzvot*. This is directly symbolized by the Tablets and the adjacent Torah scroll within the Ark. The gold cover of the Ark indicates that the true crown is the crown of Torah. The cherubim, one a male and the other a female child, represent the need to be involved in Torah from our youth. Their wings point upward to tell us that everything emanates from G-d above and they face each other to show the importance of love for our fellow Jews. The Holy of Holies symbolizes the concept of Torah *l'shma* — learning Torah and performing *mitzvot* for their own sake — without any expectation of reward.

The next section, the Inner Courtyard, is separated from the Holy of Holies by a curtain, as it represents a different idea — the rewards that G-d grants to those who serve Him. The Menorah, the Table of show-bread and the golden incense Altar indicate that even though the ultimate goal is to keep Torah and *mitzvot* without any expectation of reward, G-d does reward those who are faithful to Him. The Table with its twelve loaves of bread represents the material rewards of wealth and honor which result from G-d's providence. This is also indicated by its construction out of pure gold. The number twelve could point to the months of the year, in that our sustenance is constant, and also to the twelve tribes to indicate that all Jews are included, and also the twelve constellations to indicate that the entire physical universe is under G-d's direction.

Besides the body, the soul is also rewarded with wisdom and knowledge as symbolized by the Menorah. The seven flames represent the seven types of wisdom. The center flame points toward the Holy of Holies, and the other six flames

point toward the center flame to indicate that all true wisdom emanates from the contents of the Ark. The Menorah is made from solid gold to indicate that this true wisdom is enduring, eternal and unadulterated by false ideas. The cups, knobs, and flowers represent the different branches of knowledge, their distinctions and their interdependence, as one leads to the next. Yet because the Menorah was fashioned from one solid piece of gold, this indicates that all knowledge is unified through Torah.

The third object in the Inner Courtyard, the golden incense Altar, represents the soul's reward of an eternal existence after the death of the body. This is symbolized by the smoke which rises upward. This Altar is situated against the Holy of Holies and is not connected to the Table or the Menorah. This is an indication that the eternity of the soul is not acquired through an accumulation of wealth and honor as symbolized by the Table, or by the intellect as symbolized by the Menorah, but rather through adherence to Torah and *mitzvot*. The Altar is covered with gold to indicate the importance and eternity of the World-to-Come. Yet underneath the gold is wood, to teach us that it is through our physical actions, which are as ephemeral as wood, that we can merit the eternal life symbolized by the gold.

These three types of reward are also contained in the three verses of the Priestly Blessing. The first line speaks of blessing and guarding, a reference to our material blessings, represented by the Table and show-bread. The second line speaks of G-d shining His "face" on us, a reference to the shining light of wisdom represented by the Menorah. The third line speaks of peace or complete fulfillment, a reference to the fulfillment of our purpose in life through the eternity of the soul as represented by the Altar of gold.

The third division of the Mishkan, the Outer Courtyard, contains the sacrificial copper Altar and its ramp, as well as the washing basin. The Altar symbolizes the inevitable physical death of our body. Without the awareness of death we cannot attain fear of G-d or the ability to keep His Torah. Nor will we merit the rewards that follow. For this reason the incense Altar comes after the sacrificial Altar, to indicate that only after death do we merit our ultimate reward. It is made of copper, not gold, to indicate the fragility of the physical world. Its netting symbolizes the fact that the awareness of death is like a net spread over all of life, and its base is hollow to symbolize the hollowness of physical existence. It looks solid and permanent from the outside, but inside is only emptiness. The root of the word for "ramp" is the same as the word for "destruction", indicating that death is the ultimate destroyer. Finally, the prohibition against ascending to the Altar by way of steps is another play on words, as the root of the word "steps" is the same as the expression "positive advantages" — indicating that there are no positive advantages to be gained by death.

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PARSHA OVERVIEW

Vayakhel

Moshe Rabbeinu exhorts *Bnei Yisrael* to keep Shabbat, and requests donations for the materials for making the Mishkan. He collects gold, silver, precious stones, skins and yarn, as well as incense and olive oil for the *menorah* and for anointing. The princes of each tribe bring the precious stones for the *Kohen Gadol's* breastplate and *ephod*. G-d appoints Betzalel and Oholiav as the master craftsmen. *Bnei Yisrael* contribute so much that Moshe begins to refuse donations. Special curtains with two different covers were designed for the Mishkan's roof and door. Gold-covered boards in silver bases were connected, forming the Mishkan's walls. Betzalel made the Holy Ark (which contained the Tablets) from wood covered with gold. On the Ark's cover were two figures facing each other. The *menorah* and the table with the show-breads were also of gold. Two altars were made: A small incense altar of wood overlaid with gold, and a larger altar for sacrifices made of wood covered with copper.

Pekudei

The Book of Shmot concludes with this Parsha. After finishing all the different parts, vessels and garments used in the Mishkan, Moshe gives a complete accounting and enumeration of all the contributions and of the various clothing and vessels which had been fashioned. *Bnei Yisrael* bring everything to Moshe. He inspects the handiwork and notes that everything was made according to G-d's specifications. Moshe blesses the people. G-d speaks to Moshe and tells him that the Mishkan should be set up on the first day of the first month, i.e. Nissan. He also tells Moshe the order of assembly for the Mishkan and its vessels. Moshe does everything in the prescribed manner. When the Mishkan is finally complete with every vessel in its place, a cloud descends upon it, indicating that G-d's glory was resting there. Whenever the cloud moved away from the Mishkan, *Bnei Yisrael* would follow it. At night the cloud was replaced by a pillar of fire.

ABARBANEL on the Parsha

continued from page five

Finally, the washing basin is an indication that all the rewards previously described can only be attained when an individual is able to purify himself from his negative traits. The water of the washing basin represents the Torah, which is ultimately the only way to purify oneself and develop the sterling character that will result in G-d's rewards.

Pekudei

IMPORTANCE OF STUDY OF THE TABERNACLE

In this Parsha the Torah repeats the narrative of the design, construction and setting-up of the Tabernacle. Abarbanel questions the necessity of repeating these details. The Torah relates that "Moshe saw the entire work, and behold, they had done as G-d had commanded... And Moshe blessed them." Rather than ending here, the narrative goes on to describe everything once again in detail. Abarbanel answers that the artisans who did the work did not show the completed components to Moshe as each was completed. Moshe, in turn, did not go out to continually inspect what they had produced, but rather viewed their work only after it was totally finished. The Torah therefore describes their work in detail to demonstrate that they did exactly as commanded, even though it would have been expected for them to forget a few details or deviate slightly. Abarbanel states that this is testimony to both their wisdom and zeal to serve G-d to the best of their abilities. It is for this reason that Moshe blesses them for their accomplishment.

Secondly, Abarbanel questions the discrepancy between the order of the initial commands and the order in which the vari-

ous components were finally put into place. In both cases everything was actually done exactly as commanded. This is why each time a component is put into place the verse ends with the words, "...as G-d commanded Moshe", a phrase which could have been inserted once at the end of the narrative. This is a clear indication that these actions, even though they did not follow the order in which they were first presented, were carried out in the exact order that G-d intended. By changing the order, G-d is communicating that for each of the components of the Tabernacle there are different degrees of importance based on different levels of symbolic meaning.

Since this Parsha concludes the Torah's detailed description of the Tabernacle, it is worth briefly noting Abarbanel's summary of the importance of studying the Tabernacle in detail, even though it is no longer in existence. This type of study gives provides insight into the Divine wisdom, which enhances our spiritual growth and understanding. This concept is communicated in Moshe's final charge to the nation, "You shall observe the works of this covenant so that you will succeed in all that you do." Abarbanel explains that "observe" refers to study, while "success" actually refers to the acquisition of sharpened understanding. In essence, even though action is the ultimate goal, the sharpened understanding and spiritual growth that results from intensive study remains in place even if the action is not relevant at the present time. Additionally, on a deeper level, Abarbanel points out that the construction and components of the Tabernacle correspond to the various steps in the creation of the universe itself, and to its ongoing nature after G-d stopped the creative process with the creation of the Shabbat.

JUDAISM OR JUDAH

From: Motti

Dear Rabbi,
Does the term "Judaism" and hence the term "Jews" come from the name of the Tribe of Judah? If so, why is the name taken from that tribe as opposed to any of the other tribes? Or maybe the term "Judaism" does not come specifically from Judah.

Dear Motti,

It is very likely that the term "Judaism" is related to the name of the Tribe of Judah. In Hebrew, the name of this tribe is *Yehuda*, and a member of this tribe would be referred to as a *Yehudi*.

If this is the case, one reason why the name of this tribe might have come to be used as the generic term referring to the Jewish People and their religion is due to the centrality of this tribe in the Land and among the People. Judah possessed the central part of Israel, whose territory included Jerusalem and the Holy Temple. In addition, the Tribe of Judah was the monarchical tribe, and the tribe from which the Mashiach will be revealed.

Another possible reason is that Judah was one of the few tribes that remained after most of the other tribes were exiled and lost. When the tribes of the northern part of the Land of Israel were first exiled by the Assyrians, they were dispersed throughout the far-eastern reaches of that empire and came to be referred to as the "Ten Lost Tribes". When the Babylonians later exiled the remaining tribes in the south of Israel, including Judah, Benjamin, Shimon and the *kohanim* and *levi'im* of the Tribe of Levi who lived among them, Judah was certainly the main tribe. Since these tribes were preserved, most Jews today are considered to be primarily from Judah or Levi.

However, the Talmud (Megilla 13a) presents several sources which indicate that the term *Yehudi* referring to a Jew is independent of the name of the Tribe of Judah, but rather refers to the fact that Jews repudiate idolatry.

One source is from the Scroll of Esther (2:5-6) which identifies Mordecai as "A *Judahite* in Shushan the capital, whose name was Mordecai the son of Yair the son of Shimi the son of Kish, a Benjamite who had been exiled from Jerusalem... which Nebuchadnezzar, king of Babylon, had exiled". The Talmud notes that since the verse states explicitly that Mordecai was from the Tribe of Benjamin, the term *yehudi* here must not mean Judah. Rather, he was called *yehudi* because he repudiated idolatry by refusing to bow down to the idol that Haman hung on his neck for the purpose of ensnaring the Jews.

Another source is regarding Chananiya, Mishael and Azariya, about whom it is related in the Book of Daniel (ch. 3):

"King Nebuchadnezzar made an image of gold...And the announcement was issued... 'O peoples, nations and tongues...you shall fall and prostrate yourselves to the golden image that King Nebuchadnezzar has set up. And whoever will not fall and prostrate himself will be cast into a burning, fiery furnace'... So all peoples, nations, and tongues would prostrate themselves to the golden image that King Nebuchadnezzar had set up... But some Chaldean men approached and denounced the Jews saying, 'There are *Judahite* men whom you appointed over the affairs of the capital cities of Babylon, (namely Chananiya, Mishael and Azariya, see verse 1:7); these men did not take counsel to follow your decree, O king. They do not worship your god and they do not prostrate themselves to the golden image that you have set up'."

In the continuation of the verses the king confronts these "*Judahites*" and threatens them with sure death if they do not comply. To which the men reply, "Let it be known to you, O king, that we will not worship your god, neither will we prostrate ourselves to the golden image that you have set up." After they are thrown into the burning, fiery furnace but are miraculously saved by an angel of G-d in front the king's own eyes, Nebuchadnezzar himself proclaims, "How great are His signs, and how mighty are His wonders! His kingdom is an eternal kingdom, and His dominion is with every generation."

From here the Talmud notes that even though Daniel himself was from Judah, since the three men mentioned here (Chananiya, Mishael and Azariya) were from other tribes (see Tosefot, Ein Yaakov and Sanhedrin 93b), the fact they were referred to as "*Judahites*" is not because they were from the Tribe of Judah but rather because they repudiated idolatry by refusing to bow down to the idol of Nebuchadnezzar.

A third source, which actually refers to a period that predates the former sources, is regarding the daughter of Pharaoh, to whom Scripture refers as a *yehudia*: "And these are the sons of Bitya the daughter of Pharaoh, whom Mered married. And Mered's wife Bitya the *Judahite* bore Jered, the father of Gedor, and Heber the father of Soco, and Yekutiel, the father of Zanoah" (I Chron. 4:18). The Talmud explains that the reason Pharaoh's daughter, who certainly was not from the Tribe of Judah, is referred to as *yehudia* is because she too repudiated idolatry. How so? The day that she went to bathe in the Nile (Ex. 2:5), she ritually immersed herself in order to become "cleansed" of her father's idols.

So while the term "Judaism" most probably is related to the name of the Tribe of Judah, Jewish sources indicate that it is no less, and perhaps even more significantly, related to Judaism's denial of idolatry, and its proclamation to the world of the belief in the One G-d of Israel.

PRAYING ON A HIGH PLACE

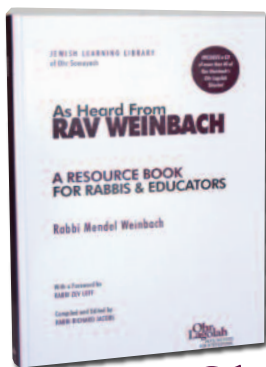
One may not pray while standing on top of a bed, chair or bench. This rule applies even if these items are not higher than three *tefachim* (between 24 and 30 centimeters). Nor may one stand on a high place (an area that is more than three *tefachim* higher than the rest of the ground) unless he is elderly, sick or does so in order for worshipers to hear his voice better.

If this area that is higher than three *tefachim* is at least four *amot* by four *amot* (between about 2 and 2.4 meters), it is considered like a second floor and it is permissible to pray there. Even if it is not four-by-four *amot*, but the area is surrounded by walls, it is also permissible to pray there since the walls hide the fact that it is higher due to the separation that they create. (Shulchan Aruch Orach Chaim 90:1).

The Piskei Teshuvot explains that there are three reasons given for this prohibition: 1) Fear: One might be afraid of falling and will therefore not be able to concen-

trate on his prayer (Beit Yosef in the name of Rav Yitzchak Abuhav). 2) Haughtiness: It is written (Tehillim 130:1), "I call out to You (G-d) from the depth (i.e. low places)", and there is no place for haughtiness before G-d (based on Berachot 10b)." 3) Separation from ground: Prayer is similar to the service performed by the *kohanim* in the Beit Hamikdash, which was invalidated if there was something separating between the *kohen* and the ground (Tur; Prisha).

The Mishneh Berurah discusses the case of an elderly or sick person. Although their standing on a high place is not a sign of haughtiness, nonetheless there still remains the issue (#1 above) of their being afraid and distracted. He gives two answers: 1) In this case, the rabbis were lenient, allowing these people to pray as they prefer, whether seated or standing. 2) The rabbis were lenient only in a case where there is no concern of being afraid of falling.



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HATS AND BELTS

The Torah teaches us about the special garments to be worn by the *kohanim* (priests) while performing the ritual duties in the Tabernacle/Holy Temple. The regular *kohen* wears four such garments: pants, a belt, a hat, and a tunic. The *kohen gadol* (high priest) wears an additional four articles of clothing: a breastplate, an apron, a robe, and a head-plate (see Mishna Yoma 7:5). Nonetheless, some explain that the *kohen gadol's* clothes slightly differ from the regular *kohen's* in that they do not wear the same type of hat, and according to some opinions they do not wear the same type of belt. In the following paragraphs we will discuss three words found in the Bible that mean “hat”, and three words which mean “belt”.

The Torah calls the hat of a regular *kohen* a *migbaat*, while the hat of the *kohen gadol* is referred to as a *mitznefet*. However, the common word in the Bible for “hat” is — like in Modern Hebrew — a *kova*. So what is the difference between these three seemingly synonymous words for “hat”? Rabbi Menachem Meiri (1249-1310) writes that the word *migbaat* is closely related to the word *kova* (the former's root is *gimmel-bet-ayin* and the latter's root is *kaf-bet-ayin*) because the regular *kohen's* hat is indeed a simple hat. On the other hand, he explains that the *kohen gadol's* hat is known as a *mitznefet* because it is made from an especially long cloth which the *kohen gadol* wraps (*tzonef*) around his head. The Vilna Gaon also explains that a *migbaat* is a pre-sewn hat, while a *mitznefet* is wrapped by its wearer.

Others explain that both a *migbaat* and *mitznefet* are wrapped around the wearer's head, but the *mitznefet* also reaches his beard. Abarbanel explains that the word *migbaat* is related to the Hebrew word *givah* (hill) because it had two mountain-like humps on top, and would be tied with a string underneath the *kohen's* chin. According to Maimonides, the *kohen gadol's* “hat” simply surrounds the perimeter of his head, but does not cover it, while the regular *kohen's* hat actually covers his head.

Rashi and Nachmanides maintain that *migbaat* and *mitznefet* were both the same type of hat and are indeed synonyms. Interestingly, Josephus writes that the regular *kohen* wore a “Masnaemphthes” (an Anglicization /

Greekization of *mitznefet*), which he describes as a cap that does not come to a point (i.e. is not conic), nor does it encircle the entire head. Rather, he explains, this crown-like bonnet covered most of the *kohen's* head, but not all of it. According to this view, we can argue that even though *migbaat* and *mitznefet* refer to the same type of hat, they recall different elements of this hat. The word *migbaat* denotes the hat-like form of the item, while *mitznefet* specifically focuses on the honor that wearing such a hat brings (see *Tosefot HaRosh* to Yoma 71b who writes that *mitznefet* is related to the word *tznif*, which alludes to the “honor” of wearing a royal diadem).

If we analyze all six appearances of the word *kova* in the Bible (I Samuel 17:5, Isaiah 59:17, Jeremiah 46:4, Ezekiel 27:10; 38:5, and II Chronicles 26:14), we will notice that it is always part of a warrior's dress, and possibly should not be translated as “hat”, but rather “hard hat” or even “helmet”.

Now, we turn our attention to the three words for belt. The Torah refers to the belt used by all *kohanim* as an *avnet*. But there are another two words that also mean “belt”: *chagor/chagorah* and *aizor*. Malbim explains that the word *avnet* refers to a belt used for ritual purposes; therefore, it is fittingly used in references to the belt of the *kohanim*. The word *chagor* (in male-gendered form) or *chagorah* (in female-gendered form) is a general term used to refer to anything which covers the circumference of one's body, whether it encircles his torso, heart, waist or feet. *Aizor* is specifically a belt which surrounds one's waist. Such a belt is generally fastened tightly, so the girdling of an *aizor* is also used metaphorically to refer to the performance of a feat that requires notable strength. Because an *aizor* is a belt specifically associated with physical strength, it is only found in the Bible as something worn by mighty men, not by women or children. Interestingly, in post-Biblical writings, the word *sinar* refers to a special belt that Ezra instituted should be worn by women and was something like a chastity belt.

Author's note:

Le'Zechut Refuah Shleimah for Bracha bat Chaya Rachel

JARED LAZARUS AND REUVEN GARBER — “DERECH ACHIM”



**Jared Lazarus (31) Johannesburg, South Africa Born: Johannesburg, South Africa
Moved to Sydney, Australia at age 11 - Macquarie University, Bachelor of Commerce in Accounting 2009
University of Sydney, Masters in Education 2010
Smicha: Rav Dovid Ostroff; Pirchei Shoshanim 2014 - Center Program 2005-2006**

What happens when you combine two brothers-in-law both from South Africa, who both learned in the Center Program/Pisga at Ohr Somayach in Jerusalem, both followed the same career paths in University, both received *smicha*, who live near each other and are both talented musicians and singers?

The result is: *Derech Achim!*

Jared says: “We started our band because we felt that we have a passion for music and that we wanted to add a different dimension to Jewish music that is both deep and connecting through the exploration of different genres of music not traditionally touched upon.”

One must see the music video on YouTube <https://youtu.be/wGCpvTEkJfU> to understand what Jared means.

The instrumental music is alive and professionally executed and the harmonies of the vocals are quite complex, surprising and beautiful. The accompanying video is also perfectly matched to the music. Jared and Reuven both play the guitar, and Jared also plays the piano. There are accompanying musicians on other instruments.

Jared was born in Johannesburg, South Africa and moved to Sydney, Australia when he was 11 years old. His family is traditional. He went to Masada, a Jewish School in Sydney, which, while kosher and Orthodox, emphasized secular learning. After high school he came to the Center at Ohr

**Reuven Garber (27) Born: Johannesburg, South Africa SA
UNISA (University of South Africa), Bachelor of Finance 2014
Smicha: Pirchei Shoshanim; Rabbanut of Israel**

Reuven grew up in Johannesburg in a Modern Orthodox family. He attended the Torah Academy there through high school. After high school he came to the Center Program/ Pisgah at Ohr Somayach in Jerusalem from 2009-2011. He is married to the former Dina Carno, the sister of Jared’s wife. She also learned in seminary in Jerusalem for two years. They have three children, *bli ayin hara*. He learns full time in *Kollel Shaarei Chaim* in Johannesburg (when he’s not playing guitar with his brother in law). He says of his time in Ohr Somayach: “I had an amazing experience at Ohr

Somayach, which had just started a program for South African/Australian post-high school students, and spent a year here before going back to Australia for University. After each academic year Jared would return to Ohr Somayach to learn until the next academic year started. After finishing his undergraduate degree in accounting, and his Master’s degree in teaching, he returned to Jerusalem and to the Mir Yeshiva. After a few years he travelled to South Africa to marry Nechama Carno, a young lady from a *frum* home in Johannesburg, who had learned in seminary in Jerusalem for two years. After their marriage they returned to Israel where Jared learned in *Kollel* and received *smicha*.

He now lives in Johannesburg with his and wife and three year-old son, and works for himself in real estate. He also co-authored a book on “Chassidus”, which should be published shortly.

Of his experience in Ohr Somayach, Jared says: “Taking an impressionable 18 year-old and helping him gently navigate the world of Torah is not an easy task. The Rabbis at Ohr Somayach were incredibly well equipped to handle the complex dynamics in each student, and provide catered solutions for everybody, no matter what their background. The learning was outstanding and it instilled a feeling of both a *chashivus* (importance) of Torah, and, more importantly, a passion for Torah.”

Somayach. It taught me powerful learning skills that have equipped me until today to be in full time *kollel*. The lessons and guidance from the Rabbeim at Ohr Somayach will always be invaluable. “

As far as their future in music is concerned:

“Our plan is to continue to make connecting music and inspire people to come closer to Hashem through the art of music.”

Jared and Reuven hope to be releasing their next video next week. We eagerly await it.